VII

20th December 1861.

A

MINUTE

ON

THE HOOGHLY MUDRUSSAH,

WRITTEN

AT THE REQUEST OF

THE HON'BLE SIR J. P. GRANT, K. C. B.,

LIEUTENANT-GOVERNOR OF BENGAL;

BY

MOULVIE ABDOOL LUTEEF KHAN BAHADOOR,

DEPUTY MAGISTRATE AND DEPUTY COLLECTOR OF THE 24 PERGUNNAHS;
JUSTICE OF THE PEACE FOR BENGAL, BEHAR AND ORISSA; A
MEMBER OF THE BOARD OF INCOME TAX COMMISSIONERS
FOR THE TOWN AND SUBURBS OF CALCUTTA;
A MEMBER OF THE BOARD OF EXAMINERS, &C.

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THE

HOOGHLY MUDRUSSAH.

I HAVE carefully perused the papers connected with the Reorganization of the Arabic Mudrussah of the late Hajee Mahomed Mohsin at Hooghly; and at the outset, I feel bound to record my most grateful thanks to His Honor the Lieutenant-Governor* of Bengal, for the marked kindness and distinguished honor which he has done me, by allowing me the benefit of that perusal, as well as by permitting me to record my own humble opinions, on a subject in which, both from my being a member of the Mahomedan community, and from the great interest I have always evinced in the education of Mahomedans, I must be deeply interested.

2. I shall first consider the points which appear to me to be involved in the question.

3. As the Hooghly Mudrussah owes its origin to a private endowment, the first in order of these points, I think, is the object of that endowment.

4. The endower, a Mahomedan gentleman, with the evident intention of benefiting his soul, left at his death funds for various charitable purposes, in accordance with Mahomedan notions. A portion of these funds was to be devoted to the education of Mahomedans.

5. In the absence of specific directions for the kind of education to be imparted, we have no other alternative than to presume, that the endower was

* Sir John Peter Grant, K. C. B.

actuated by the ordinary and natural wishes of a Mahomedan gentleman, who leaves such funds for such purposes.

6. It is considered by the Mahomedans, a virtue, to give education *gratis* to the youths of their own creed; and *gratis* education of Mahomedans means, according to the Mahomedan idea, the instruction of the youths in the Persian and Arabic languages, together with provision for their free board and lodging.

7. Similar endowments, on a greater or lesser scale, may be observed in every country inhabited by Mahomedans, and scarcely a Mahomedan of substance dies, but bequeaths a fund, according as his means will allow, for the education of a certain number of Mahomedan youths. I myself am acquainted with, and could name, several such Mudrussahs, on a smaller scale, but conducted on this principle, in and around Calcutta, as well as in the Mofussil.

8. Accordingly, a Mudrussah on this principle was founded pursuant to the bequest. When the mismanagement of this Mudrussah compelled the Government to undertake charge of the endowment, it reorganized the Institution, but discontinued the free boarding and lodging of the students. There being then in Hooghly a sufficient number of Mahomedan gentlemen of good means, they, according to their respective abilities, gladly accommodated the students in their own houses and furnished them with board. Subsequently, however, most of these Mahomedan gentlemen having either become reduced in circumstances, or left the place, the students, who came mostly from the interior of the District and from other Districts, unable to find board and lodging there, were obliged to disperse, and the Mudrussah became a total failure, till at last it now numbers a very few pupils.

9. To revive this Institution on a sounder basis, is as much due to the object of the endower and to the

expectation of the Mahomedan community, as it is consistent with the enlightened interest the Government has ever manifested in the education and elevation of the Mahomedans. Nor are the funds unequal to the introduction of the most comprehensive system.

10. What that system will be, whether the education to be imparted will be wholly Persian and Arabic, or wholly English, or a mixture of both, is to be considered. It were to be wished that the Mahomedans evinced something of the avidity of the Hindoos to learn English. It would be beneficial alike to the Mahomedans and to the Government, if the former could be induced to learn English. Under the British Government, English is the language of Commerce, and is fast becoming the language of the Courts. If any language in India could lead to the advancement in life of the learner, it is the English. At the same time, the political benefits of the education of the Mahomedans in English, both to themselves and to the Government, are many and apparent. The Mahomedan, who has been educated in English, can understand the good motives of the Government. He knows the power, intelligence, perseverance and resources of the British nation. His attachment to the Government rests on a firm basis. He cannot be misled, and no one will attempt to mislead him. He knows that the safety of life and property depends upon the stability of the British rule, and will naturally resent any attempts by his ignorant and misguided countrymen against that stability. He will do his utmost to persuade all within his influence of the benefits of the British rule ; and where his representations of those benefits fail, his representations of the power of Government might deter them from evil designs against it.

11. But the Mahomedan religion, and Mahomedan society exact from the followers of the one, and members of the other, the study above all others of the Persian and the Arabic languages ; and scarcely

any worldly temptations will as yet persuade them to give the sole or chief place in their studies to the English or any other language. If therefore the Government desires to receive for itself, and give to the Mahomedans, the benefits of the study of English by the Mahomedans, it must introduce in its plans of Mahomedan education, the English equally with the Persian and Arabic.

12. I may here respectfully take the liberty to remark that, when the Reorganization of the Calcutta Mudrussah was under the consideration of the late Council of Education, in 1853, the late Honorable John Colvin, then a Member of that Council, did me the honor to request my opinion on the subject; and my letter to him urged the necessity and importance of educating the Mahomedans in both English and Persian; and anticipated, as is not unknown to his Honor the Lieutenant-Governor, the plan hereinafter proposed. My recommendations were, to a great extent, approved of, and led, I believe, to the establishment of the existing Anglo-Persian Department of the Calcutta Mudrussah, and the Collingah Branch School. Although their carrying out has not been as good as could be wished, still the result has been pretty satisfactory, and I am sanguine of the highest results attending the adoption of the more elaborate Scheme unfolded below.

13. Let it not be supposed that the combined study of the English with the Persian and Arabic will be any evil. On the contrary, the fruits of English education will show off to the best advantage, in conjunction with scholarship in the Mahomedan Classics. Unless a Mahomedan is a Persian and Arabic scholar, he cannot attain a respectable position in Mahomedan society, i. e. he will not be regarded or respected as a scholar, and unless he has such a position, he can have no influence in the Mahomedan community. Consequently a Mahomedan who has received an English education, and has omitted the study of the

Persian and Arabic, is little able to impart the benefits of that education to the members of his community : he cannot persuade others into an appreciation of the beneficence of the British rule, and the greatness of the British power. But, if he knows Persian and Arabic along with English, he acquires influence in society, and is of course sure to use his influence in the interests of the Government. The Government should therefore, in my humble opinion, devise such means whereby the Mahomedans may be taught at once English and Persian and Arabic.

14. It would be exceedingly desirable if the highest order of education in both these languages, could be imparted to the students. But, if such a result is unattainable, provision ought to be made to reach the highest practicable standard.

15. At this place, it becomes necessary for me to notice the classes into which Mahomedan society is divided. One of them is the learned, and the other the worldly class. The members of the first are famous for their love of learning, generally for its own sake. They think nothing of begging their bread to great distances, even to Arabia and Egypt, to study their favourite Arabic. They indeed may be said to literally obey the Precept of the Prophet :

أطلبو العام و لو كان بالصين

i. e. "Pursue knowledge even to China." They are generally poor, but in consequence of this disinterested and almost heroic love of learning, they are very much respected in society, and wealthy members of the worldly class take pride in forming connections with them. It is for the sole benefit of this class, that private endowments are generally founded, and whatever religious merit there is in giving education, is in giving education to this class. It is this class which supplies priests to the Mahomedan community, and altogether exercises great influence over it. But many of its members have neither means nor inclination nor motive for study-

ing the English. And therefore, unless some educational provision from the funds of Hajee Mahomed Mohsin be made for this class, the object of the endower will be disregarded, the Mahomedan community dissatisfied, and the honor of Government compromised.

16. The worldly class consists of those who are not anxious for an Arabic education, but would content themselves with sufficient Persian to enable them to transact business and move in society. This class is by far the most numerous, and possessed of wealth and property, including as it does the nobility, the gentry and the merchants ; and it is by this class, that the benefits of an English education will be appreciated and sought after.

17. In consideration of the above particulars, I beg most respectfully to suggest the establishment of a purely Arabic Institution, or rather the retention of the existing one upon an improved basis, for the benefits of those members of the learned class, who are undesirous of acquiring an English education,—and of an Anglo-Persian School offering extraordinary advantages for the education of the rest of the Mahomedan community.

18. First of the Arabic Mudrussah. I have already observed, that one of the principal causes of the failure of the Hooghly Mudrussah, has been the inability of the students to support themselves. It will be necessary therefore to supply the students with their means of support. I think, a monthly Stipend of Rs. 5 to each student will, under the present circumstances, be sufficient. But, as it will be impossible to give away an unlimited number of Stipends, I would limit the number to one hundred. The annual expenditure on this head will be Rs. 6,000.*

* Stipends $100 \times 5 \times 12 = 6{,}000$.

19. I would divide these students into six classes, and allot an Arabic Professor to each class. Their monthly pay should, in my humble opinion be, as

noted in the margin.* The annual cost on this head will be Rs. 7,560.

* Head	Professor,	Rs	300
2nd	„	„	100
3rd	„	„	80
4th	„	„	60
5th	„	„	50
6th	„	„	40
	Total,		630
			12
	Grand Total,		7,560

20. It is customary to award prizes to the best students of every class. Keeping in view the poverty of the Mahomedans of this country in general, and the poverty of the Mahomedans attached to letters in particular, I would propose that the Prizes to the students of the Mudrussah should, instead of being given in books, take the more substantial form of Scholarships. It might be objected, that the substitution of Scholarships for Prizes would be more expensive. But it will be recollected that in such Institutions, Scholarships are given in the higher classes, and Prizes in the lower. The conversion of these Prizes into Scholarships, which is the only innovation my plan attempts, will entail some additional expenditure; which, considering that the number and amount of the Scholarships provided for in the existing Mudrussah at Hooghly, have, in the present plan, been considerably reduced, will not, it is hoped, appear excessive. I would give two Scholarships to each of the first five classes as per margin,* —the deserving students of the lowest class being promoted to the 5th class, nobody will be left to enjoy a Scholarship in the 6th. The annual cost on this head will be Rs. 1,032.

* *Scholarships.*			
1st Class,	2 at 15 each	=	30
2nd „	2 at 10	=	20
3rd „	2 at 8	=	16
4th „	2 at 6	=	12
5th „	2 at 4	=	8
	Total,		86
			12
	Grand Total,		1,032

21. It will be seen that my innovation of Stipends and partial innovation of Scholarships for all classes, involve altogether an expense of Rs. 7,032* per

* Stipends, ...	6,000
Scholarships, ...	1,032
Total,	7,032

annum. In the existing Hooghly Mudrussah, there is and has long been a provision of Rs. 5,136 for Arabic Scholarships only, as follows:

2 at 50 Rs. each,	100	Rs.
4 at 20.....	80	,,
8 at 15.....	120	,,
16 at 8.....	128	,,
per mensem	428	,,
	12	
per annum,	5,136	,,

In former years, these were actually awarded, and they would be awarded now, if the existing state of the Institution could supply worthy recipients. But the Hooghly Mudrussah is all but completely deserted. The Mahomedan community cannot send forth students, who can support themselves to study there,—so that the splendid provision is useless. My humble Scheme of Stipends and Scholarships with an expenditure of Rs. 1,896* above the sum provided for under the existing arrangement for Scholarships, does not indeed hold forth so many and so valuable Scholarships, but it will at least serve to bring up students enough to gain the few and the poorer ones it will offer. The total expenditure of the Mudrussah, under the three heads of Stipends, Professors and Scholarships will amount to Rs. 14,592* per annum.

* 7,032
5,136
1,896

* Stipends, ...	6,000
Professors, ...	7,560
Scholarships	1,032
Total,	14,592

22. In the education Report of 1850-51, I find that the annual expenditure in the Arabic Department of the Hooghly College, under the head of Professors alone, was Rs. 16,896. Add to it Rs. 5,136, the annual provision for Scholarships, and it makes a total of Rs. 22,032. Though

the paucity of pupils has since, year after year, reduced the sum, this is the fixed expenditure. My plan will cost some Rs. 7,440,* less than that sum, while its aim is by no means inferior.

* 22,032
14,592
7,440

23. Secondly, of the Anglo-Persian School. I would humbly propose, that this School be started with a provision for the education of 150 pupils. More than this number at a place like Hooghly and under the existing circumstances of Mahomedan society, it would not be easy to secure. Nor, when in course of time, a greater number present themselves, will it be difficult to devise means to provide for their instruction. These 150 pupils, I would divide into six classes, with an infant class. Three English Teachers, three Persian and a Pundit, with monthly salaries, as per margin,* will, I think, be sufficient for the six classes. A Pundit appears to me to be absolutely necessary. The Mahomedans of Bengal are generally sadly deficient in the knowledge of the Bengali Literature. But, as the Bengali is the language of the Courts, their ignorance of it interferes with the proper working of our legal tribunals, as well as with their own prospects of entering the public service.

English.	
* Head Master,..... Rs.	200
2nd Do.	100
3rd Do.	50
Persian.	
1st Teacher,.....	100
2nd Do.	50
3rd Do.	30
Pundit, ...	20
Total,	550

24. The School hours I would limit to six and a half. During the summer, when the day is long, the school will open at 10½ A. M. and close at 5 P. M. and during the winter, it will open at 10 A. M. and close at 4½ P. M. Of these six and a half hours two and a half will be devoted to English, two and a half to Persian, one to Bengali, and a half to recreation. Each of the English and the Persian teachers will take two classes, and the Pundit all the six.

Thus, the Pundit will be employed six hours, while the other teachers only five. I do not know that any arrangement consistent with this plan can be devised, whereby the English and the Persian teachers may be made to work full six hours, like the Pundit. But I would humbly suggest, that they will be employed during the remaining hour in examining and correcting the compositions and translations written at home, which the students may be required to bring to School. A Teacher at Rs. 50 per month, tolerably acquainted with English, Persian and Bengali, for the Preparatory Infant Class, brings the annual cost of the educational staff of the Anglo-Persian School to Rs. 7,200.*

* Teachers for the six classes, ...	Rs.	550
Do. Infant Class,.....		50
		600
		12
Total,		7,200

25. To create in the Mahomedan community, what is at once so necessary and so wanting, namely, a zeal for the acquisition of useful knowledge, I would offer pecuniary temptations in the shape of Scholarships to the best students, who combine a proficiency in both the English and Persian. I would institute six Scholarships, two in each of the three higher classes. The rates of the Scholarships, which will be tenable for one year each, are shewn in the margin.†

† *Scholarships.*		
1st Class, 2 at 10 Rs. each,		20
2nd ,, 2 at 7 ,,		14
3rd ,, 2 at 5 ,,		10
Total per month,		44
		12
Total per annum,		528

The zeal of the last three classes will be sufficiently quickened by the prospect of the Scholarships in the higher ones, while Rs. 72 will be allotted to them annually for books for prizes to the best students. The cost per annum of the School becomes Rs. 7,800.‡

‡ Teachers, ...	7,200
Scholarships,.....	528
Prizes, ...	72
Total,	7,800

26. The Anglo-Persian School will train the students up to the Univer-

sity Entrance Standard in English, and the Mudrussah Entrance Standard—including the Rudiments of the Arabic Grammar—in Persian. Leaving the School, the students may, according as they prefer, enter the Arabic Mudrussah of Hooghly or of Calcutta, or any other similar well known Institution, or an English Collegiate Institution affiliated with the Calcutta University, say for instance the Presidency College. Those who desire to complete their Arabic education, will naturally enter the Mudrussah; and those who desire to complete their English, will enter the Presidency College. There is little likelihood of many of the *best* of these ex-students entering the world at once, as the Scholarships in the Mudrussah and the Presidency College will serve to make those continue their pursuit of knowledge who might otherwise be compelled so early to betake themselves to earning their livelihood. Students entering the Infant Class of the Anglo-Persian School at seven or eight years of age, remaining seven years in it, and continuing in the Mudrussah or in the Presidency College from four to six years, will be enabled to finish their education at from nineteen to twenty-one years of age, a fair time for entering the world.

27. But even if all the ex-students, on leaving the Anglo-Persian School, should enter on the duties of life at once, they will not enter at a disadvantage. They will have acquired enough English and Persian, even to the Arabic Grammar (which will be studied in the highest class of the Anglo-Persian School), for the proper performance of all such duties. They will not, to be sure, be scholars, but they will be far from ignorant. The probability, however, is that they will enter the Mudrussah or the Presidency College; and in either case it is extremely desirable that they should do so,—that nothing should be allowed to stand in the way of, and that every encouragement should be held out for, their doing so. Those who enter the former might, simultaneously with their College studies, increase

their knowledge of English; and those who enter the latter, their Arabic, by private study, which they would be quite competent to carry on without the help of a teacher.

28. In the event, however, of their neglecting such private study, certain is it, that those who enter the former will have acquired enough English for all ordinary purposes, enough to entertain no prejudices against the language, enough to make them grateful to the Government which has educated them in it, and enough to exercise a beneficial influence upon their countrymen. Whilst, on the other hand, those who enter the latter, will have acquired enough Persian and Arabic to take rank as respectable members of their community. It would be a great gain to the country to raise finished Arabic scholars, whose English attainments reach the University Entrance Standard, and finished English scholars whose Arabic attainments reach the Mudrussah Entrance Standard. High proficiency in one language joined to respectable knowledge of another, is never, and especially in the present state of knowledge in the Mahomedan community, to be despised.

29. But my humble plan aims to raise, by means of artificial stimulants, a class of Mahomedan scholars attaining the highest possible standard in both Arabic and English. Of course, as a general rule, it would be vain to hope that the highest proficiency in both Arabic and English,—that is, the highest standard of the Mudrussah joined to that of the Presidency College,—will be attained by many, under any inducements. But I believe, that with a judicious offer of rewards, it would not be too much to expect, that a comparatively large number may be obtained, combining a proficiency in Arabic with a proficiency in English, inferior indeed to the higher standards of the Mudrussah and the Presidency College; but inferior only to these, and creditable, taken each separately by itself,—and admirable, both taken together. At least, the attempt,

in my humble opinion, is worth mak'ng. If it succeed, the highest object of Mahomedan education, as referred to before, will be gained and its utmost benefits experienced.

30. With this view, I would propose the institution of a number of Fellowships, called in honor of the endower, Mohsineeah Fellowships. Ten of the most proficient Students of the first class of the Anglo-Persian School, on passing their final examination there, will be allowed Fellowships of Rs. 15 each per mensem, to be tenable for six years,—provided they enter the Mudrussah or the Presidency College, and go through the course in either of those Institutions. These Fellowships are intended to ensure the ex-students of the Anglo-Persian School against the necessity, if not the temptation, under which most of them, from their circumstances in life, labour, of directly entering the world,—and to enable them to support themselves and render them independent of their families, during their Collegiate Course. Those who enter the Mudrussah will not receive the usual Stipend of Rs. 5, and those who enter the Presidency College will receive in addition to their Fellowships, the College fee they will be required to pay there. If this precaution be not observed, justice will be sacrificed to uniformity,—those who enter the Mudrussah will receive in all Rs. 20, and those who enter the Presidency College have to pay Rs. 10 as College fee,—that is, will in fact receive Rs. 5, only, and with this great disparity, an undue advantage would be given to the Arabic language, and the object of the plan would be frustrated. In the first year, there will be only 10 such Fellows, in the second there will be 20, in the third 30, in the fourth 40, in the fifth 50, and in the sixth 60. From the sixth year, their number will continue to be 60, and a large number it is;—and it is only to be hoped that the Mahomedan community will be able to supply the full number. The cost of these

Fellowships, which I would call the first grade Mohsineeah Fellowships, is as noted in the margin,* Rs. 10,800.

* First Grade Fellowships, 60 × 15 × 12 = 10,800.

31. I would here remark, that more than this sum will be incurred, as many of these First Grade Fellows will enter the Presidency College, when their College fee of Rs. 10 each will have to be paid. I have not put down the sum in the regular estimate, as there is no knowing the number that will enter the Presidency College. We ought certainly to be prepared for the utmost, that is, for the entering of all the Fellows in the Presidency College, when the cost will be as per margin,* Rs. 4,800. The probability, however is, that the Fellows will be nearly equally divided between the Mudrussah and the Presidency College,—in which case, the cost will be about Rs. 2,400. Thus, adding Rs. 10,800 to Rs. 2,400, the entire permanent cost of the First Grade Fellows after the first six years, will probably be about Rs. 13,200.

* The Presidency College has 4 years.

10 Fellows of the 1st year's College fee at Rs. 10 per month,	Rs	100
20 Do. of the 2nd year's do. do. at Rs. 10 per month, ..		200
30 Do. 3rd do. do., ...		300
40 Do. 4th do. do., ...		400
After 4 years, the permanent number of Fellows to be provided for with College fee will be 40 at Rs. 10 per month.		
Permanent cost per month, Rs.		400
Do. do. per annum,		4,800

32. It will be seen that this First Grade Fellowship system is intended to prevent the ex-students of the Anglo-Persian School from dispersing into the world,—but on the contrary to make them enter either the Mudrussah or the Presidency College. But the very fact that a student can either enter the Mudrussah or the Presidency College, but cannot enter the two at the same time, shows that the improvement of his knowledge of one of the two languages he has hitherto been taught, is all that can be secured by public edu-

cation,—that we possess no means, nor could we devise any, to give him a Collegiate education in the two languages at one time. One or other of the languages must of necessity be left to the care of private study. But private study should not be left alone, lest it be inactive. My humble plan essays to offer unremitting stimulants to resort to private study for improvement in one language, while proficiency in another must be sought for in a College Course.

33. I would therefore institute three higher Grades of Fellowships, to be competed for by members of the First Grade, and by none others. The examination for the Second Grade Fellowships will be held in both English and Arabic separately :—in English, of those First Grade Fellows who enter the Mudrussah ; and in Arabic, of those who enter the Presidency College. It will be remembered that the object of these Fellowships is to reward the ex-students of the Anglo-Persian School for keeping up the private study of one of the two languages learnt at that School, while their acquaintance with the other is improved at College. Thus, the First Grade Fellows who compete for the Second Grade Fellowships, will be of two classes, viz. those who belong to the Mudrussah and those who belong to the Presidency College. The former will be examined in English, and the latter in Arabic. The Arabic studies of the former, and the English of the latter, may be safely left to the care of their respective institutions, which offer rewards for proficiency and exact at least an average progress, as the condition of remaining in either.

34. The Second Grade Fellowship examination will be held at the end of two years from the date of the First Grade Fellowship. The Second Grade Fellowships, amounting to Rs. 10 per month each, will be tenable for four years. The First Grade Fellowships of the Second Grade Fellows, will not be cancelled. They will therefore receive Rs. 25 per month, for four years, exclusive of Rs. 10 per month

for the College fee of those who enter the Presidency College. At the end of two more years, another examination, on a similar plan, but of a higher standard, will be held for the Third Grade Fellowships, for Rs. 10 per month each for two years. None others but the Second Grade Fellows will be allowed to compete for the Third Grade Fellowships,—while the Second Grade Fellowships of the successful competitors will not be at all effected by their gaining the Third Grade. So the Third Grade Fellows will receive Rs. 35 each. As in the Second Grade Fellowship examination, the competitors (Second Grade Fellows) for the Third Grade Fellowships, who belong to the Mudrussah will be examined in English; and those who belong to the Presidency College, in Arabic. At the end of these four years, the Mohsineeah Fellows of the Presidency College will leave College, the students in it being required to attend no more than four years, while those of the Mudrussah will remain two years more. The Mudrussah Third Grade Fellows must continue in the Mudrussah for the two years they expect to enjoy their Fellowships,—while the Presidency College Fellows will receive their Fellowships at home, provided of course they do not accept any employment. The latter will, it is presumed, qualify themselves during these two years for University Honors.

35. At the end of the six years, when all these three Grades of Fellowships expire, another and the last examination will be held for the Fourth Grade Fellowships. Of course, the Third Grade Fellows alone will be allowed to compete for these;—those of them who belonged to the Presidency College will be required to pass in a higher standard in Arabic than in the Third Grade, and those who belong to the Mudrussah will be required to pass a similar higher standard in English. These Fourth Grade Fellowships will amount to Rs. 50 per month each, and will be tenable for one year, without being at College, provid-

ed too that the Fellows do not accept any employment. The one year during which they will enjoy their Fellowships, will most probably be devoted to literature. Undisturbed yet by the cares of business, they will be at liberty still more to perfect their knowledge; nor will temptations be wanting to scholars of such rare accomplishments, to distinguish themselves in the walks of literature and science.

36. The First Grade Fellows will continue to draw their Fellowships for the allotted six years, even though they may not compete for the Second Grade ones, or competing, may fail. And so on, with the Second and the Third Grade Fellows. Either of them will not forfeit their original Fellowships, if they do not compete for the higher Grade, or competing, do not succeed. The number of Fellowships annually awarded will be 10 of the First Grade, 5 of the Second, 2 of the Third, and 2 of the Fourth. At the end of six years, the permanent number of Fellowships to be supported, will annually be, as per margin,* 60 of the First Grade, 20 of the Second Grade, 4 of the Third Grade, and 2 of the Fourth Grade,—thus making the total number of standing Fellows 86, at an annual cost of Rs. 17,280. Every year, 19 new Fellows will be added, while the same number of old ones will be out. The annual cost of the Scheme under all the three heads of Arabic Mudrussah, Anglo-Persian School and Mohsineeah Fellowships, amounts as per margin,* to Rs. 39,672.

	Fellowships.	Rs.
First Grade,	60 × 15 × 12 =	10,800
(College fee of 20)	20 × 10 × 12 =	2,400
Second Grade,	20 × 10 × 12 =	2,400
Third Ditto,	4 × 10 × 12 =	480
Fourth Ditto,	2 × 50 × 12 =	1,200
	Total,	17,280

* Arabic Mudrussah,	.....Rs.	14,592
Anglo-Persian School,	. .....	7,800
Mohsineeah Fellowships,	.....	17,280
	Total,	39,672

37. From Mr. Atkinson's letter No. 1802, dated the 29th September, 1860, to the address of the Junior Secretary to the Government of Bengal, I find the following estimate of the income of the Hooghly Mudrussah, minus fees from the Hindoo students.

Interest of Government Securities,	45,056
Ditto at 5 per cent. from the sum of Rs. 1,67,106 now at credit of the College in Hooghly Collectorate,	8,355
Profits from Syedpore Estate,	9,000
Total Rs.	62,411

Subtracting from the above sum, Rs. 39,672, the expenditure of the proposed Scheme, there remains a balance of Rs. 22,739.*

* Estimated income	62,411
Estimated expenditure,	39,672
Balance,	22,739

38. A fraction, but only a small fraction of this sum, will of course be taken up by the necessary contingent charges which will be incurred in working the Scheme. But the net balance, which will remain, and which will be considerable, plus the fees derived from the students, will, I believe, be sufficient to support the existing Collegiate School at Hooghly.

39. There will, however, be left nothing, or next to nothing to keep up the present English College, or College Department of Hooghly,—and I would respectfully suggest its abolition. Even had there remained funds for its maintenance, its abolition would be desired on the ground of non-necessity for its existence. At a place so near the Presidency, it will at best be a superfluity. The Presidency College is scarcely less convenient to the educational wants of those who resort to the Hooghly College. For the more distant parts of the country, there are the Colleges at Kishnaghur, Dacca and Berhampore. The distance between Hooghly and Calcutta is inconsiderable, and the Railway has reduced even that distance to nothing. The abolition of the Hooghly College will therefore, I am sure, be scarcely felt.

40. I would here also respectfully make a passing suggestion, for the consideration of His Honor the Lieutenant-Governor. A small sum may be well de-

voted to the support of a couple of Fellowships *for life* worth Rs. 100 per month each. Marrying, in an Oriental country, ought not to be a disqualification, as in Europe; but it will, I think, be a salutary provision that a Fellowship will be forfeited on the Fellow's inheriting property valued at Rs. 25,000, or accepting service, or entering a profession. A certain income of Rs. 100 per month, is competence enough for a native scholar, and if he has further necessities, literature may supply the deficiency. Should His Honor approve of my humble suggestion, these two Fellows may be selected from among those, who have held Fourth Grade Mohsineeah Fellowships—and styled Mohsineeah Permanent or Perpetual Fellows.

41. The institution of Fellowships is the pride of Europe, and has proved a real stimulus to scholarship. It may be safely presumed, that the same institution, transplanted into this country, will prove as beneficial. At least a fair trial ought to be given to it. In the present state of the finances of the country, Government cannot be expected to make the experiment with its own money. But the re-organization of the Hooghly Mudrussah offers a good opportunity for making it cheaply. Besides, the experiment of Fellowships will solve two important problems in Mahomedan education,—namely, whether it is possible by legitimate pecuniary inducements to gain the grand object of making the Mahomedan population enter on a rivalry with their Hindoo brethren, in attaining the higher order of English education;—and whether it is possible by like means to make the Mahomedans attain a double proficiency of a higher order in Arabic and in English. For this reason, and for another,—namely that my Scheme presents the best means, as my humble judgment conceives, of using the funds of Hajee Mahomed Mohsin, without going against the wishes of the endower, and consistent alike with those of the Mahomedan community, and with the objects of a sound State education,—

I am extremely anxious to see my system approved of by His Honor. If His Honor deems the expenditure which the proposed Scheme involves, as too great, it will not be difficult to reduce it, by reducing the number and amount of the Fellowships. But it is my earnest hope that His Honor will be pleased to condescend to give some portion of his leisure to the consideration of my humble project. Parts of it are somewhat complicated, but the object of raising a class of Mahomedans, learned in both English and Arabic, is not simple enough.

42. Before concluding, I am induced to make a few explanatory observations in which I hope His Honor will be pleased to indulge me. It is of course understood that the Anglo-Persian School shall be an exclusively Mahomedan institution, as it would conduce to the benefit of neither, if both Hindoos and Mahomedans were admitted into an elementary institution of the kind. Many Hindoos of Bengal cannot be found to devote one half of their time to acquire a language (Persian), whose influence is gradually receding, which can give them no money, and, as Hindoo society in the Metropolitan Districts is at present constituted, little social advantage. If any Hindoos may happen to enter the Anglo-Persian School, they will neglect the Persian and devote their energies chiefly to the English, so that in the latter of these languages, the Mahomedan students will be necessarily at a disadvantage,—and this would be doing a great injustice to them.

43. Captain Lees, the Visitor of the Hooghly Mudrussah, recommends, that instead of a separate Anglo-Persian School for Mahomedans, they be admitted free into the present Collegiate School,—with this provision that "the Head Master of the Collegiate School be held responsible that the students are not permitted to neglect their Persian studies, &c." The Mahomedan students then are to study two languages, while the Hindoos study only one. The inevitable result will be,

that the latter will make good progress in one, and the former indifferent in both. Not that it is difficult for a boy to learn two languages at one time; but it is undeniable, that the same energies which would enable a student to make good progress in one language, will help him to make only indifferent progress in two. The adoption of Captain Lees's proposition will reduce the Mahomedan students of the Collegiate School to the standing dregs of each class, a position so demoralizing to students, that, however creditable their application, and to whatever advantage it might show off in relation to their Hindoo brethren, if like their's devoted to one language, in a little time they will lose all their energy and eventually their capabilities.

44. Mr. Atkinson, the Director of Public Instruction, suggests, by way of calming the apprehension of the disadvantage to the Mahomedan students, that it will not be felt, as they will be required to study Persian, while the Hindoos study Bengali; but he himself supplies the answer to his own position, by the admission that the Mahomedans "are expected to compete with their Hindoo classmates in the annual examinations, the one being examined in a foreign language and the other in their own vernacular." I would only add that between the difficulty of acquiring the Bengali and of acquiring the Persian, there can be no just or even approximate comparison, so extremely easy is the one, and so very difficult (comparatively) is the other. The knowledge of the Bengali learnt at school, is scarcely superior to what every Bengali knows of himself, or has learnt at the elementary Patshalla. But the Persian, like the English, is difficult of acquisition, and requires the learner to go through a regular course of patient application. Besides, the Bengali taught in the English schools is very meagre, and the hour for Bengali is considered a supplementary recreation hour. If the Mahomedan students are required to learn the Per-

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sian vigorously at the Collegiate School, they will be placed at a disadvantage in respect to the study of the English; and it would be better far to abolish Persian altogether than to keep it on an equal footing with the Bengali.

45. In anticipation of objection to the keeping up of a purely Arabic institution, I shall here notice a misconception, which prevails in certain quarters, that a high order of purely Arabic education becomes in the end a source of evil to the possessor. Captain Lees, in para. 17 of his Letter to the Director of Public Instruction, No. 367, dated the 5th September, 1860, observes: "Purely Arabic scholarship will no longer procure its possessors, as a rule, respectable employment, and, as all who now go in for Arabic studies, are poor, the result of over-multiplying Arabic classes, will be to turn adrift on society a large number of highly educated Mahomedans, without occupation, or any means of earning a livelihood." The opinion betrays an ignorance of Mahomedan society, which I was not prepared to expect from a scholar of Captain Lees's pretensions. Had there been so great a difficulty for Arabic scholars to support themselves, the passion for Arabic scholarship, with the hardships and privations often incurred in its acquisition, which pervades a considerable section of the Mahomedan community, would have died out. But so far from there being any signs of its doing so, it is as strong as ever. The truth is, that Mahomedan society respects Arabic scholarship, and is well able to support its possessors. Captain Lees, I believe, is not aware, that the private profession of the Mahomedan Law supports a large number of Arabic scholars. I say private, because I allude to the class of chamber lawyers, who, without ever appearing in a court or undertaking any actual lawsuit, give opinions on the intricate points of marriage, divorce, succession, gifts, contract, sale, religious observances, &c., which must every day occur in num-

bers in every Mahomedan society. Then the Arabic scholars supply the Law Officers, Pleaders, Mookhtars and Ministerial Officers of our Courts, and Police Officers; Persian and Arabic Professors and Teachers in the numerous Mudrussahs endowed by Government and by private individuals; Private Tutors to European gentlemen and to the children of rich and of middle class Mahomedans; Regimental Moonshees; Village Schoolmasters; Preachers; all classes of Clergy; Authors, Newspaper Editors, Managers of Persian and Arabic Printing establishments; Secretaries, Clerks, Copyists, Accountants, Assistants, Companions, and Agents to Mahomedan as well as Hindoo noblemen, zemindars and merchants; &c. There are, in short, enough of careers open to them, and there is not the least reason to fear that the limited number of Arabic scholars, who will be raised by the Hooghly Mudrussah, will prove a nuisance to Mahomedan society.

46. I am aware, that the proposed scheme confines its extraordinary advantages to the ex-students of the Anglo-Persian School of Hooghly only, and to none others. But this is a necessary evil, if at all an evil. In justice to the endower, who was a Mahomedan and a resident of Hooghly, his money should be laid out chiefly to the advantage of his co-religionists of Hooghly, and it is sufficient to be careful of that; and this too must be confessed, to the credit of the system, that it allows people of other places to go to Hooghly and avail themselves of its benefits.

47. It may also be urged, that the Calcutta Mudrussah will suffer on account of the peculiar advantages in the Hooghly Institution. This kind of objection I consider futile, as an endower is at liberty to offer any advantages to the students of his foundation, without reference to the effect his step might have on other institutions. If Mahomed Mohsin's endowment admitted of much greater advantages to the students, and if it had been desirable to give them these, it

would have been no argument to keep the funds unemployed because some other institution might suffer. But, in reality, the Calcutta Mudrussah will not suffer. The number of students to be admitted into the Hooghly Institution is so limited, and the educational wants of the Mahomedan community are so much greater, that, beyond that number, the youths to be educated will have no other alternative but to go elsewhere.

48. I may here take the liberty to remark, that next to the merits of its constitution, the efficiency of an educational institution depends upon the selection of books, the arrangement of studies, mode of instruction and of examination, &c. and I have reason to apprehend that these, in the Arabic Mudrussah and the Persian classes of the Anglo-Persian school, are defective. The respectable and learned Mahomedan inhabitants of Hooghly, in their petition to His Honor the Lieutenant-Governor, dated the 23rd July, 1860 have pointed out, as one of the principal causes of the declining state of the Hooghly Mudrussah, the caprice of a certain Officer of the Education Department, in superseding the study of certain standard and universally respected Arabic Works on Law and Grammar, by that of others of no substantial worth. I fully concur with their opinion, and I am certain that it is shared in by all Mahomedans, who have any opinion on the subject.

49. After the decision of the main question, if my humble opinion be deemed of any service, I shall be only too glad to offer, with due submission, my views on the subject, to His Honor the Lieutenant-Governor.

50. Should my humble plan be adopted, it will be remarked, that the expenditure estimated will not be incurred, before the scheme comes into full operation; and it will take long before it does so. For instance, it will take some time before the Scholarships shall be required to be given; and it will take a few years,